

M1533
Friday, February 7, 1969
Westtown
Group IV

Part One

Mr. Nyland: You know, Friday evenings we usually take as a means of saying certain things as a result of an accumulation of thoughts or ideas, or perhaps even suggestions or things that have become apparent, maybe, in the last week as a result of different activities taking place in meetings, or in talking, or in letters, or in things of that kind which at the present time come in, now, from a variety of different sources. And so therefore, although I know that not everybody is here, I sometimes cannot wait until a regular meeting.

And even with a regular meeting, I'm not sure that every person is there that I want to talk to. There are, sometimes when I look over the attendance list I feel a little sorry that so-and-so and so-and-so wasn't there because it was a special event for such-and-such and such-and-such. Whatever it may be, I cannot change it and don't think it can be changed. Because I'm already quite a bit insistent in having people attend meetings or to spend time—that is, really to become engaged—in this kind of Work which should, I think, at the present time require at least 25 percent of your time. And we are very far away from that, and I'm stupid even to suggest it and perhaps even more foolish to hope for it.

So I don't really do that. My aim is simply to open opportunities, wherever they might be, for those who happen to be there at that time. And if there are tapes and you can listen to it and can find the time and have the desire; it is up to them to find out what has gone on, and if they don't then it simply indicates to me a certain degree of their interest.

So, regardless of whatever your occupations may be during the week, and regardless of how tired you may be and whatever other obligations you may have to fulfill, I cannot really pay attention to it. I'm a little bit like a steam-roller. I just go on, and whatever it is that is crushed,

it is crushed. And if it isn't, then all right, maybe you're lucky.

What I mean is, I want to talk. I've said it several times: There is very definitely an aim in that what I pursue and the way I try to ... to adjust my life to that aim—or perhaps that the aim adjusts certain other things and then my life will be adjusted to it, or that the experiences of my own life adjust my aim, or at least the way I will try to actualize such an aim—and I cannot really pay too much attention to what is being received. Because that is not the prime purpose for me at the present. My aim is to continue to live and to do something during this time that I happen to be on Earth; certain things that I believe are of value, and that I wish to share in such a way that perhaps later on ... or even during the time that I may happen to say it or whatever I happen to do, that that might be of value to those who are there, and that ought to have some value to others.

Because I cannot explain it in any other way—that I continue to listen to tapes to hear what they are saying, and to try to put them straight. I cannot explain in any other way that I, time and time, get up in front of a little audience and sit and talk for an hour and a half. I cannot explain it that I come regularly every Friday and play some music, or that even at the Barn or at different other places I happen to play a little. Sometimes I ask myself, for what reason do I play. What is it that really prompts me. And a desire I can say “Yes” and to some extent I believe that there is something alive in me that has to be expressed, but still, then I can go in the woods and have a good time.

Because much of this, naturally, requires a certain attention on my part and perhaps every once in a while I get a little tired, at the same time I continue to do it and there's only one definite reason for it: To get as much as I possibly can, in the lifetime that is still left to me, of certain concepts and ideas; and concentratedly ... as much as I can, in whatever I happen to say in such a way that perhaps I say it might be ‘of use’ to you later on.

It's of no use to me at the present time—I can assure you *that*—and it is no desire to wish to formulate it, because I've formulated it in my mind and in my heart already for many, many years. So when I try to put this, now, together in some way or other, there it is for you to take and I hope then that maybe someday, and maybe whenever you feel that it applies, you will say “Yes, such-and-such-and-such he did talk about, that was the meaning, perhaps it was.” When you read All and Everything—“Ah, that is probably the way All and Everything ought to be interpreted.”

Because I'm talking all the time about your life. I'm talking about the dissemination of these ideas in some form or other. I'm talking about our Group. I'm talking about the attempts you make, at the Barn, in the creation of certain things that perhaps have value and perhaps a little bit more lasting. Because, as I've said several times, you can touch it. There is something there that has to be put in. It is all *from you for you*. It is all, almost I would say, *by you*, than only I take a little leadership in that—and some ideas, perhaps, and initiative and sometimes responsibility.

But I want to carry it in such a way that it can continue, and that you really—I've said it before ... and I've said many things before—you can live without me. What I wish in New York: To have those ten people who are leaders of Groups, really take the responsibility; not only for their Group but mutually, so that that could become a Nucleus. The same way as there are still seven pairs of people for the Barn and the activities around there; a little bit slipshod here and there, but nevertheless in principle still exists. The same reason that there are seven people in San Francisco taking care of Group III. There has to be coherence. There has to be understanding. There has to be a level on which one wants to say what is the right thing—or admit what is not right, criticize each other—and help each other in order to grow, and to grow somewhere in a direction that there is a Nucleus that can exist, and remain existing and is fed by those people who are taking the responsibility for having Groups ... Group number II ... so that I don't have to have a Group number II.

That... You remember, *that* was the purpose. Because, I have to delegate. I have to find people who can carry on, and I would like them to try to take that responsibility while I'm still alive so I can say a little bit about it—if necessary, for the rest is theirs. And so, these ten people, I've asked next Tuesday to get together and to talk, and I'll give a little tape to tell why I think the ten should 'unite,' as it were, and be there in order to help other people who come to any kind of a Group in a certain way. I will explain what I want to say. I want to tell them that that responsibility, in the first place extends to their own Group, that it extends to the members of their Group. That it means that they have to know who are the members, and why they come, and why they ask questions the way they do, and what is their background. And, what can they find out about the sincerity of such people. Who is willing to listen to them. Who is willing to listen when they talk—also to talk to others? What will they tell new people. What will a Group leader tell new people. What is there for a Group leader still to know, to find out, to exchange

ideas with the other Group leaders to see what are the difficulties in having a Group.

It is not easy. I have said before, I have to condense these things. Because the time is not so very long anymore, and I waited for twenty years before I started a Group. I cannot afford it. There are men at the present time who should take *now* the responsibility. In twenty years I won't be here and I know, then, that even if they try, they are not fully equipped. That's why I want to help. Because I know how difficult it is to run a Group, or really to be a Group leader and to be able to say certain things that make sense. And not only for a couple of weeks but over several years make sense, and keep on making sense and constantly introducing new facets of where Work belongs in life; so that they can give of their own life as experience something to the new people; so that they can start to realize what is involved in Work when it is applied. That, I think, is the responsibility of such people. And I don't know how many Group leaders are here at the present time ... and it doesn't make any difference, I hope they will hear this what I am saying.

This is the first thing. The second is: An exact language among ten people who are Group leaders; who know what to say and how to say it, and are saying it correctly—that there are no mistakes; no mistakes—I emphasize that—there are mistakes, now—and it is sometimes extremely difficult for me to tell them. Because even with the cassettes and all the different things that we do in order to shorten the time and energy that is needed for this so that it becomes perhaps a little bit easier, it is of course much more difficult. And then I send a little tape to someone and it goes to his Group, and there it gets stuck; and it has meaning, it has something in it that was brought up because of a question so it came out of a Group, so it came out of a totality of desires to want to know something about Work, and for that reason I say it is so difficult. Because, how can I tell them, and how can I encourage them to take another little tape and to listen to it and give the time to it. Because, most of those people are professionally engaged, so I know that ... but I also was a professional for many, many years. It is not that I have, at the present time with the writing, leisure, lovely to sit, really nothing else to worry about than just write a little Firefly and have a couple of meetings. But I was not that way for a long, long period ... and I have been interested in Work also a long, long time *while* I was professionally engaged and when I had to earn money in order to live. When I had a house. When I had a sound where I had to build it, when I had to do a variety of different things.

So, you see, that for me is no excuse. It is a question of what is the desire, actually a

willingness of getting together, then, as Group leaders and to talk and to see what is in their Group. And not only knowing them, but also know how to answer certain people who ask certain questions. Because many questions are very similar, and what *can* be the answers; and without changing their so-called ‘tone of voice’ or perhaps even a little interpretation ... or the kind of examples that they want to bring forward because it has an appeal to him—the Group leader himself—that perhaps might appeal to those who listen to him, but at least that one stays within the framework of Gurdjieff, and not of Ouspensky.

These questions came up in a Group III in San Francisco, and it was very well ... let's say they tried to answer by them, and it resulted in several going back and reading a little bit about Ouspensky and I say ‘finding out’ what he said and what Nicoll said, and what someone... I mentioned it, I think, last week: This is the kind of thing that I wish we would do when we talk about All and Everything. And the other day I talked about selfishness, of course I talked about Conscious Labor. I do not know of those who were here—or perhaps ... I talked about that on Tuesday—who knew. “I tried to find where is this Conscious Labor mentioned, where is this selfishness as being in the way of Work”: And, *who* studied, *who* took All and Everything off the shelf and started to find out. What is it, that sometimes that you think of a name that you have read that has occurred in All and Everything. Let's say, Belcultassi—where is he? What kind of a man was he. In what chapter is he talked about. What did he do. Lentariohamsanin, Makary Kronbernkzion—people of that kind. Of course you know Ashiata Shiemash, everybody knows him. I've said so often, you don't study enough. Really, it is not enough alive. And this is what I would like to have you understand: Even if at the present time I talk to just a few people and ... it is perhaps meant for a variety of different kinds, and perhaps they can also then listen a little bit to this kind of a discussion.

Because, what will be the result of a Nucleus of Group leaders. In the first place, the influence on their own Groups. In the second place a selection, by such Group leaders, of those who can come to Group I. Because, I do not want to choose them; all I will do is to have a Group I where I can talk to some people who I assume, then, are interested. And the third is to weed out of Group I those who don't belong. That's the task of the Group leaders. Not my task. Many of them have come from the recommendation of the Group leaders themselves. Some happened to have slipped in somehow or other, and without any particular reason. And of course one doesn't want to close the door when people seem to be interested, after two or three months

that dies out but they hang on in Group I.

They don't have to come because I'm there. I will be there less and less, and they can come—nice place here—on Friday and they can listen to a little music and they can satisfy their curiosity—also such who are a little new—so that they can hear me and have an impression, but for the rest I'm not particularly available. Except at the Barn, I am. That is my life at the present time. And even the Barn, I won't be there too long, because we have a little trip. I'll be on the West Coast. I'll be in New Mexico. I'll be in different places. You won't be able to catch me after a little while.

I'm preparing you for that. I'm telling you that this life of mine is not always available, and even if it happens to still exist on the Earth, it doesn't mean it's going to be in Warwick. This is Work. I have a task for the dissemination of Work in its exact language as Gurdjieff taught it in All and Everything, with the practical application of such ideas in daily life; for people who are unconscious, to help them to become Conscious and to have a Conscience and to have a Will, then, and to have an 'I'; to explain time and time again about what is 'I', what is Work.

So I outline for Group I ... for the leaders of the Groups II, a little bit of a program. I would like a secretary to take care of certain things so that they are attended to. You know already, as far as regular regulations are concerned ... cassettes and tapes, attendance slips, résumés, all the different things that have any relation to transcription of tapes, subject index—all of that, it still needs a great deal of work, but we are working on it. I explained it when I came back from the West Coast: That we're doing it in Seattle, we're doing it in San Francisco, we are more or less starting to do it in Santa Fe and we will start—and have started—in Boston. So that we have several points where this kind of information can be gathered and put in a regular kind of a file and cross-file, and I hope it will be of use. I hope it will be used; not just a matter, like sometimes I feel, of an Index that we had for All and Everything and who, at the present time is still interested.

How can I arouse in all of you a wish to do something for your own sake. How can I keep on telling you that you have to be emotionally involved in this and that there is something, that you know what is at stake in you. And, you won't believe me. Maybe you start to believe me when I've died, and maybe sometimes when you have a shock in your life, maybe *then* you start to believe. And maybe when you get to be forty, fifty, sixty years old—then, perhaps; and at that

time your carcass is creaking, and you will not be able to do certain things that you can do at the present time.

That's why it's important when you are young to be open and to see what you can do *now*. Not later. Not even tomorrow. So that actually you Work *now*. So that you acquire the ability and the dexterity to Work. So that when you are fifty and sixty ... that your body may be a little bit less able, that there is still a mind and a feeling and something that is real for you that exists and that impels you to see "Where is my inner life." What is it that I have done during my lifetime to augment it, to make it grow, to really search a reality and *not* just a little bit of a lip service—you say "Yes, essentially I'm a little this or that." No! Something has to take place in you. Something has to take over. Something has to have room enough to be a foundation for yourself so that you can leave, every once in a while, the outside world—that is, your manifestations of yourself—and that something can, as a point of gravity, be put inside somewhere where it can become more and more permanent for you.

That is the aim of Work. That is the solution to your life, if you understand it well. And if even for a little while you forget and maybe you are too busy and you want to go away for some time, go away. It doesn't matter, you will always have to come back to that kind of a truth for yourself. I don't care where you go, and if you don't want to find it you can go and get messed up with a whole lot of other things. There is only one thing: It is, how to free yourself from *this* world, *this* life, *this* Earth. And, how will you do it; than only to indicate the direction from Earth: Away. And the meaning of *that* is Objectively, there is nothing else. It is not a secret formula. It is not subjective, and the only way it can be found is to get away from it. And there are two ways to get away from it: One is to go up, either towards the Moon ... or the planets and the Sun, and the other is to go inside, within yourself, away from your skin into your essence, into your essential essence ... and finally it is the ultimate point of gravity of your life which is your Magnetic Center.

There are only two ways. There is no other way whatsoever. And you go and study whatever you like, and if you want to find out about different kinds of religions, find out what they are. Even if you want to have esoteric astrology, you'll find out certain things that are absolutely in line with this kind of a principle—principle of Three for noumena, principle of Seven for phenomena, and combined in Octaves of progress. To try to understand how one thing links to another, stepwise changing from one step to another; horizontally for a little while in

order to, you might say, to look at the ‘terrain’ to find out what is available, then all of a sudden up vertically—the step, the next step—the next level a level of Being of which there are seven, and the realization at the end that it includes the totality of all seven, like the colors in a spectrum belong all together into One which is white—the Ray of white light.

That’s why I talk about these things, now partly for the Group leaders and partly for us here. Partly for us, simply because I would like you to know about certain things and remind you. Because, in every one of us there is something that can be reminded. It is not possible for anyone—and surely not for me—to put something there where there is nothing in you to receive it. It will just go out, that’s all—I’ve said before, in one ear, out through the other—but when there is something in your brain, it’ll stick. If there is some kind of a glue in the brain that holds on; some kind of a sticker, you know, like the stick-to-it-iveness of a personality holding on like a bulldog. Not to let go. To wrestle until you are blessed, so that finally something is in you that says “This is for me,” and me alone—because it’s my own, I’ve fought for it—and then with that you start. Because if you endow that with life, it will start on its own. Because life wants to have an expression towards the outside. It’s like a flower ... it has to come out of the ground and finally bear fruit through the flower.

This kind of idea—one cell ... that is, only one center—can already give you an example of how a Man should be when he is three-centered, let alone what are the two-centered beings telling us by their behavior. How do you understand life. What do you know within yourself. What is it that makes you really alive, and when one says I want to become ‘alive’ to myself. That is, I want to notice. I want to see. I want to be open. I want to observe, like I observe a table and then there is an image and I receive that image. That is an observation process, and a recording as an image so that I then know that that table exists. That is what is meant by observation. When I say ‘self,’ I want that image of me. And that is what Observation simply means: To be able to see myself Observing, and when I then add Impartiality I call it Aware ... to become ‘Aware of my presence’; that is, something in me ought to be Aware of that of me which now exists and which task ... whose task it is simply to accept the fact of my existence, for all it is worth without any further description. It is there. “I Am,” *that* is the reality which should be fed to the little ‘I’.

I hate to make this so long, but there are so many beautiful things that one can say about it. I wish you could understand this. Because we know a little bit about Work on oneself and what

you ought to do when you are engaged in it, and what really can happen to you when you are serious. And you say, in the midst of wherever you happen to be, "I ought to Work, I ought to Wake Up," what do I do. The thought for that—this kind of creation, something that belongs to you—that is *your* little 'I', your kind of functioning in such a way that that functioning can be of help later. But it has to have a quality which, at the present time, you haven't got at all. That is, if it has to be free. That is, if it has to be free from subjectivity, it is so logical to make something that is free from *all* that what I call subjectivity, and all I have to find is a way of feeding it.

How can I, in my unconscious state, have an idea of something that is Objective: Only by imagining its existence. That is, I have, let's call it, a 'hallucination' when I wish to Work. I believe in a possibility which is not as yet actual, but I can think. Thank God I can think. I can conceive of something as non-existing and then I say, "Now I wish to Work in such a way that I make that," which is now my concept, "a wish in reality."

That is the creation, and it is in your brain. It is somewhere above the temples. It is an activity that will take place when this little 'I' gets fed, when that what is taking place where the little 'I' is ... as an Objective faculty is a recording or receiving of facts about oneself. Because that is the Observation and the purpose: So that those facts when they are then the reality of me, facts of the Observation of that what is a manifestation of myself, those facts indicate that I, as 'It'—that is, my personality—exists. And I wish 'I' to know that 'It' exists, that's all I want. Because as soon as the little 'I' knows and is recording such facts which are given to 'I'; when 'I' Observes it receives facts, such facts are given back to me in my brain and they're stored away in my memory.

That's the relation between 'I' and 'It', and I have to balance that. I have to make sure that 'I' continues to give me information. Because that's what I want. I want the truth about myself. I want to be sure that that what is the truth, that that will give me freedom. And I can only do that by eliminating all subjectivity. Because I fight against the subjectivity, because that is what binds me. So the freedom, of course, must be Objective. It must lead to Objectivity.

So, how will I keep this going: By the constant wish, unflagging interest to wish to continue to Work on myself, to fulfill the law of Partkdolg-duty. To keep on telling "I wish to Work on myself," 'I' must be Aware of me. This wish coming from my heart as an emotional state in which I am, this what I sometimes formulate to my brain of saying when you get this

energy: When you get to the little 'I', tell little 'I' to use it for Observation purposes; or when I feel and I say here it has to be something like God being present to me, that I then know there are two of that kind: one Objective, Conscious, Conscientious as an Individuality; and the other me as I am usually in ordinary life, a personality. *But* a personality with a wish, a constant wish, unflagging interest in that I what want; and that compensates for the gifts I get from 'I': I return it in the form of food so that the little 'I' can continue to grow into maturity.

When it is a reality within me, when the functions of this little 'I' when they are Conscious, when they start to grow, when they start to occupy what are assigned to them as their house, when that what is little 'I' starts to have roots, when it starts to spread, when it starts to affect the surrounding, when that what is then influencing that me, my own ... my Objectivity influencing the surrounding of the subjective forms of life as expressed in my brain: That what start's functioning again—you may not believe this because you may never have read it—it's the pineal gland, which has been atrophied and then starts to become active. And that gland exudes a certain chemical, and this chemical will help to build Hanbledzoin in order to furnish the blood for the Kesdjanian body; and when that starts to function because of the spreading of Consciousness in my brain, the road towards my heart will be opened; and it will go down to my heart in order to find a place where this Hanbledzoin can be received, and from where it will be sent through the rest of my Kesdjanian body.

When that starts to develop properly—with the Conscience indicating the direction where it should go and furnishing further the energy for the fulfillment of what I call 'Kesdjanian'—these are the things that can take place in a Man when he wishes to Work and he becomes, then, because of that an entirely different kind of a person. Because the level of his Being is raised. He is also lighter in weight. He almost has wings. He can walk on impressions, and not on air. He is really out of this world at times, and he is filled with the joy of seeing the possibility for himself to be able to be free at least at times, and to hope that in time he will be free enough so that that freedom could become for him a permanent feature, a permanent feature belonging to his Soul.

I talked about that last Tuesday, and this is only a little illustration of what is it that takes place when I Work—what can I even expect, what can I believe in. What can I have to have hold ... to give hold to me something that becomes for me my solidity; that I can put my arm out and touch, and I know when I touch it that something flows over into me and kindles life in me

to a full flame of fire. It is as if the three elements of water, air, and earth are combined; and then out of each one of them that quality comes which gives me light and which gives me heat, and that fire as one of the four elements is different from the other three. And that the three contribute to the formation of the All-Quarter Maintainer and that, actually as fire, becomes Four. So that out of the Three—the law of noumena—that is what is noticed when one is Awake comes the Law of Phenomena as Four affecting me on Earth as giving me warmth, wish, joy and light—and if misused destruction, that is why one says “Don’t play with fire.”

Whatever one is, the Three and the Four make the Law of Seven. The Three is in the Law of Seven when the two triads are connected by ‘Fa.’ So that in the Law of Seven there is, behind the activity, that what is reality, that what makes life in activity beyond all action and free from it. ‘Do,’ ‘Fa,’ ‘Si-Do’—that is the big triangle. That is the triangle in which that what is Octave will be pulled together to a point before it can enter into the holy of the Holy One.

The opening to the essential essence is at the beginning only a pinprick, and one can hardly go through it. And one has to widen it, and our Work means that I try to drill more and more a hole, an openness; first that I know I have reached the inside; then I take out the drill so that I can try to look in; and there is no light in it so I don’t know as yet and I widen it and there has to be light, and how will I make light inside when it has to come from the outside: By a kind of Working in such a way that that what is inside starts to wish to live.

This is Magnetic Center within one’s essential essence. When there is the surrounding in such a way that it cannot be helped but that Magnetic Center knows that there is that ‘I’ wishing to set it free; then there will be light inside, and I can continue to drill the hole until the ‘I’ can put his hands through and help that what is Magnetic Center to come out.

Fusion of a Man with his three bodies to become a real ‘I’, is of that kind. Magnetic Center can divide into three parts, and it will then help Consciousness, and Conscience, and it will return to the Will of Man; and these three, when he fuses and becomes harmonious as a Man *then* he has ended his life in this solar system, and no further is required of him because he has done his task. He fulfills the first three Rules; as I said Tuesday, he is ready for four and five.

It’s very long, what I’ve said. I’m sorry, but sometimes it’s necessary to bring to a logical conclusion certain statements and to make them, to show, to make you feel that they all belong, because that is the perspective of All and Everything.

To Gurdjieff. [Toast]

Part Two

Mr. Nyland: I've said already so much, so I won't say very much more. When you look at your life, whatever it is—simple, impossible, obnoxious, full of pitfalls, full of temptations, full of accidents, full of disappointments—and you blame Mother Nature, the Earth, you blame sometimes your stupidity, their stupidity. You blame conditions. You blame father, mother, and education—all the rigmarole. Here you are—a child of circumstances, a result of what has been put in—and in general you say that is ... I don't know why Nature should do that to me. Why is it that we have, as a civilization and a culture of our present age, deteriorated. Because that was not natural. We as Mankind were put something in ... the kind of food that Mother Nature gave us, *that* was simple and for the growing of choongary, that was actually going out and digging in the soil and planting and hoeing and caring.

That's ruined, you see. That's exactly what we have lost: Caring. We don't care. We don't want to do certain things for the sake of doing them. We don't want to care for other people. We care for ourselves, perhaps a little bit too selfishly. We care for a cat. We care for things that cannot talk back. We care when there is very little involved of wanting to give something. Because it costs too much if we care too much, and so the best thing is not to care. If I drive a car, I don't care about someone ahead of me. If he goes too slow, I go by. If I cause trouble for him, I don't care. If I go too fast for the passengers in the car, I don't care. I want to drive. I want to do this, I want to do that. I want to eat, I eat. I want to sleep, I go to bed. I don't care what you're going to do. You sit up ... all night you sit up, I go to bed.

What do I care about others. What do I care about people. What do I care about this humanity, this kind of thing in which we are engaged and with which we come in contact day after day. What do we care about this damned politics that makes us do things—inflation of money and the rest, everything that we have to care about which is forced on us—and what do we do about it. For ourselves, do we care less, do we care more? Do we find a way not to care? Do we find a way to pay, and then not to care? What is it in us that is so superficial. Why don't we care. Because we don't feel. We just don't feel. We think our mind will do it, or if we feel we become hysterical because it's a little too much, so we yell and we cry and we do every kind of a thing to get rid of it, not to face it.

When there are obligations, I must care. When there are other people in the Group, I must care. When there is work, I must care for it. When I create an 'I' I must care, I must even love

it. Because for me it is God. Somehow or other I created Him. I don't care how, but I do care He is there—for me—because I wish it. I care for other people, I want them of course to care for me. There is some kind of reciprocalness between them. Because it's very difficult to keep on caring without return. But when I care for God and when I care in such a way that I don't care, He gives me what I ask for ... but if I know that when I care something exists, then that is enough for me—the existence of that. Then I care for my body because it exists, I care for my feelings because they exist and function, I care and I take care of my mind so that it keeps on functioning and that it is not going haywire, so that there is something in me that protects that kind of a thought or feeling—not to allow it.

When I care for the soil, there is an answer of the soil: It makes the seed; first to be destroyed, then to grow. It means, I care When it is dry, I give it water. When the little plant is too much in the sun, I give it shade. When it is not strong and there is a wind, I give it support because I care for it, I want that life to grow.

When I care for my own life, when I see what I do, when I see how I am affected by the outside world—how I take in, all the time, nonsense, foolishness and have to digest it—and, I allow myself to digest it; *Or* I have to make an attempt of giving it room than keeping it there and I know I should throw it out—my grandfather's chair—because it doesn't mean anything to me anymore. But when I care, then I remember. When I care for a nail that I put in a board where it was a little difficult because there was a knot and the nail didn't go in straight; and I had to straighten it out several times but finally it went ... it was not bent and it held because of the knot and because of my caring to put it right, in the way it ought to have been put in the first place. When I care, I hit the nail with the hammer straight. When I care I draw a line along a ruler from point to point, and I don't mix things up. When I care, I Work. When I care, I stay with it. When I care I'm not diverted by something else that is nice and enjoyable. I have an aim. I care for the aim. I keep on working because I want to do something. I care when I make a promise. I care when I keep the promise, for myself to take care of myself.

That's why I mention ... and I say many times, "Take care." When I leave someone I mean, really, take care of yourself, do all you can to care for yourself, to care for that what you have started to plant to make it grow, to care for light, to give it sunshine, to give it food. To give the little 'I' food enough. Don't let it starve. It is a child of your creation, you have a responsibility to take care of it.

If we take care of Nature, we will see that it is very simple. It does not mean we eliminate the thunder and the lightening. It does not mean that we can't fall into a ditch. It does not mean that we can always overbridge a gorge. We cannot always go through a stream when it is too powerful. But, Mother Nature always is a force which we know how it is, gradually, to understand it; and then we can do something about it, and when we finally do something about it, Mother Nature becomes our friend. When I care, things become my friend. When I care for my body, my body becomes my friend, it tells me then when it is sick.

I mean by this, Work is simple. Work is a returning to life in its simplicity. Work is only the recognition of an existence, without anything else connected with it. I sometimes say no fanfare, no fringes, no even benefits. Nothing of the kind that makes it so beautiful. It is, just is and exists. Me, my body, it exists. I acknowledge, now I care for that within the simplicity. I lose myself in all the different things that culture, civilization and other people tell me—doctors included—but I wish to live simply. Simple food. Enough sleep. Not too much. Food that I actually can digest. Conversation that I can continue to listen to without getting tired. Attempts I make that I know my body can take, and no more than that.

And enough of a wishing to give to someone who loves me ... or who I want to love like I love myself for the sake of remaining a Man if I can, if I then in that caring can show that I still care of myself, then there could be an example for all those who wish to care also for themselves, and then we will care for each other. That's the aim of a Group. Like them or not like them—never mind how obnoxious sometimes, we all Are. There is work to be done. In the Group you have the same as in the outer world. People do not change that quickly. The trouble with the Group is you can't get away from them. In the outer world you can leave your enemies. And still, the aim is: How can I solve the problem for caring for them. Because I care for their aim, if that is honest. I care for their honesty, and then I help—again, very simply—just to be there whenever one is needed.

I hope you have a good weekend, and the following week. [Toast]

End of tape